[p.6-B]

192 xapapwiyi, "get spread out in a fanlike formation."
196 no·mno·mwiyi, "make puckering motions in and out."

192 The stylistic possibilities of these verbs for
195 creating vivid images in a concentrated manner is obvious; but not so obvious to English feeling, which delights in flashes of sharp imagery, is the sense of violence and bizarreness which these verbs suggest to the Yokuts stylistic consciousness.

193 From the perspective of Yokuts, these verbs
195 are linguistic freaks. Their grammatical form, as well as their content, is anomalous in the Yokuts system. These verbs are composed of two elements, a stem of the verb wiyi, "do, do thus," being added to another stem defining the nature of the activity. The technique of stem composition, displayed in these "do" verbs, occurs nowhere else in the language. Furthermore, a number of the "do" verbs, particularly those referring to specific sounds, contain a stem having
[192] an onomatopoetic force: ga·gwiyi, "cackle," tuhwiyi, "spit," 'uhwiyi, "cough," hilwiyi, "make a hiccuping sound," niwwiyi, "whistle through the air." Such mimetic play with sounds is not only absent elsewhere in the language, but it is out of keeping with the severe formalism of Yokuts. In their meanings, in their form, and in their phonetic mimicry, these verbs seem to be cut to the pattern of a foreign idiom. They are like an ornate Byzantine mosaic set in a Calvinistic church.

192 It is a significant comment on the directive
195 tendencies of historical drift in language that
197 these eccentric "do" verbs have been leveled out of most of the modern Yokuts dialects. Only a few petrified noun derivatives are left in these dialects to indicate that the "do" verbs were formerly common throughout Yokuts. Only in one dialect, Yauelmani, have they been found as a fully operative and productive set of verbs. But they have a peculiar status in this dialect: they are regarded as the linguistic property of chil-
124 dren. I did not become aware of this class of
192 verbs until, after two or three weeks of field
195 work, I overheard some remarks which my informant's eight-year-old son was addressing to himself. Only with the greatest difficulty could I coax my informant to explain the "do" verb which his child had used and to give me further examples of this class. It was evident that he regarded
[191] words of this type as being too silly for serious
● [85] discussion and totally out of keeping with the essential sobriety of adulthood. Not until some time later did he tell me that these words were used primarily by children. But even after he had overcome his reluctance to discuss the "do" verbs, he was never able to treat them seriously. A spirit of facetiousness always accompanied our work with them.

195 The myths do not contain many examples of the
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